YALE DIVINITY NEWS

Vol. IX No. 1

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

MAY, 1912.

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

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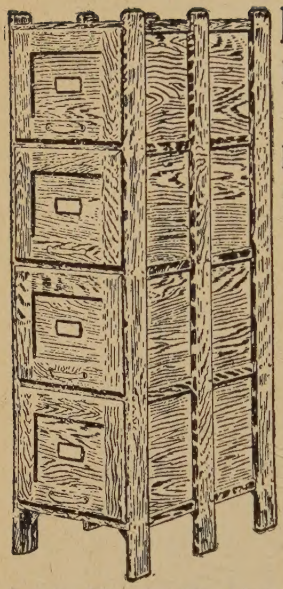

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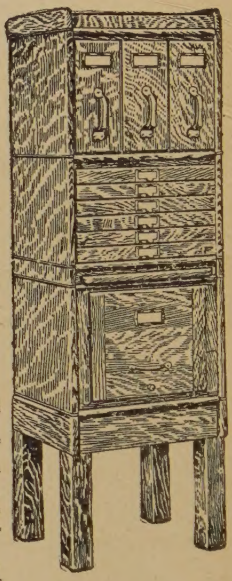

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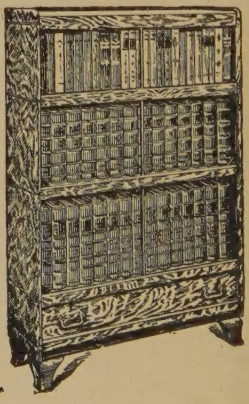

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Yale Divinity Quarterly.

VOL. IX MAY, 1912 No 1.

SYNOPSIS OF THE LYMAN BEECHER LECTURES.

Delivered during April by REV. JOHN H. JOWETT, D. D.

The title of the first lecture was *"The Preacher: His Life and Work."*

THE lecturer said it was of momentous importance how a man enters the ministry. Every man must have the assurance that his vocation has been imperatively constrained by the eternal God. No man, however, could define or describe for another the lines and fashion of the divine call. No man's circumstances are exactly commensurate with another's, and the nature of our circumstances gives distinctiveness and originality to the call. The singularity of the circumstances, and the awful singularity of the individual soul, provide the medium through which a man hears the voice of God. But in all genuine calls to the ministry there is a sense of the divine initiative, the mysterious feeling of commission which ultimately leaves a man no alternative. As for the preacher's mission, the lecturer found it defined and described in the mind of Christ Himself, "As thou hast sent me into the world, even so have I also sent them." The mission of the Master is declared to be that of a wide and inclusive emancipation for body, mind and soul. The preacher's mission is also one of emancipation both by word and work, by Gospel and crusade.

The second lecture was entitled *"The Perils of the Preacher."*

The first peril mentioned by the lecturer was the deadening familiarity with the sublime. A man may live in mountain country and lose all sense of the heights, and a preacher may dwell among the most stupendous concerns of human interest and may cease to apprehend their distinction. The second peril was that of deadening familiarity with the commonplace. Experiences which move and arrest the business man because of their infrequency, are the ordinary presences in the preacher's life. And the danger is that in becoming accustomed

to tragedy he may also become callous. The third peril of the preacher is the possible perversion of his emotional life. The evangelical preacher, with his constant business in great facts and verities that sway the feelings, may become the victim of nervous depression, and his moral defenses may thereby be relaxed. The fourth peril mentioned was the perilous gravitation of the world. Worldliness was described as an illicit spirit of compromise, and the fascination of the glittering. These perils could only be avoided by a studious and reverent regard to the supreme commonplaces of the spiritual life. The minister must give himself to personal soul-culture and the exercise must be a travail and not a pastime.

The subject of the third lecture was "*The Preacher's Themes.*"

The lecturer said that in many quarters a great change has taken place in the character of pulpit themes, and that in modern days the subjects are rather topics, the consideration of some passing crisis or of causes which are exciting the attention of the daily press. He did not wish to disparage the momentous ministry of the political and social economist, but he feared that the broader conception of the preacher's mission may lead to the emphasis of the Old Testament message of reform rather than of the New Testament message of redemption. The broader conception of the preacher's mission might tend to lure him away to the circumference and suburbs of life and to partially efface the vital and tremendous verities of redeeming grace. In apostolic preaching there was a range, and a vastness, and a radiance, which awoke the wondering men and led them into holy awe and immeasurably enlarged their thought and life. That has been true of all great preaching. The note of vastitude, the ever-present sense and suggestion of the infinite, the apostolic themes, must be the themes of the modern preacher.

The fourth lecture was devoted to the consideration of the subject of "*The Preacher in his Study.*"

The preacher must go into his study to do hard work. He must estimate the comparative values of things. He must put first things first. He must not spend the early hours of the day raking for texts but in comprehensive study of truth. He must be an explorer of a vast continent of truth and the individual texts will find him as he

goes along. All preachers should be always engaged upon some comprehensive study of some one book in the Bible. The preacher must cultivate the big farms and he will have well stocked barns. He will take advantage of the best that scholarship can offer him, consulting other minds about his message but not being overwhelmed by them. He will reverently respect his own individuality, and he will consecrate it in the power of the Holy Spirit. He will be in no haste to preach upon a theme even when the preliminary work has been done. He will put it aside to mature and clarify. A man's preaching must be kept in constant and immediate relation to life. The sermon must be a proclamation of truth vitally related to living men and women. He counseled them to give the truth they discovered the noblest expression they could find. A fine thought can bear, and indeed demands, a fine expression. Illustrations should be like street lamps, scarcely noticed but throwing floods of light upon the road.

In the fifth lecture Dr. Jowett spoke on *"The Preacher's Life and Ministry in the Pulpit."*

It is needful before a minister goes into the pulpit that he should define to himself in simple, decisive terms what he conceives to be the purpose of the service. Let him give that purpose the objectivity of the mariner's chart. An imperial end will knit together all the parts of the service. First of all, it will insure the strong presences of reverence and order. It will defend the preacher from the peril of ostentatious display. It would mean a revolution in the way in which some parts of public worship are conducted. He dewlt upon the pathetic and tragic weakness of much of devotional worship. He deplored the shallowness of pulpit prayers, which was largely to be accounted for by shallow spiritual experience. He was persuaded that here we have the root of much pulpit incapacity. There will never be more vital power in the sermon than there is in the intercession. The power that uplifts the deepest life of the soul begins to move upon the people in their communion with God. The reading of the Scriptures ought to have the power of an exposition. More consecrated diligence ought to be given to the common praise. Many of the hymns are characterized by an extreme individualism which makes them unsuitable for public worship. The preacher ought to cultivate most intimate communion with his organist, and indeed with anybody

who has any office in the service of the sanctuary. A preacher who lives in the vision of the august will desire to lift into its splendor even the obscurest ministry of the house of God. Everything must be regarded as of vital and sacred importance, and everything must enter the sanctuary clothed in strength and beauty.

"The Preacher in the Private Home" was the subject of the sixth lecture.

The difficulty of delivering a message is in inverse proportion to the size of the audience. The fear of a man is often much more subtle than the fear of men. Many can preach a sermon to a crowd who cannot take the word to the individual. Multitudes of ministers can fish with a net who are very reluctant to fish with a line. The preacher must bring to the individual man the ministry of sympathetic listening. What many a man needs is just an audience. The telling of his own personal story into another man's ears will dissipate many a fear and transfigure many a joy. But the preacher must also bring the strengthening grace of sympathetic speech. He must move among men to relate the common to the divine, and to bring the vision of the sanctuary into the street and the market and the home. He must go among men helping them to see the halo on the commonplace, and to discern the sacred fire in the familiar bush. The ministry to the individual is not an unmixed expenditure for the preacher. It brings corresponding rewards. It reveals to him how strangely many are the varieties of individual experience, and how immensely wealthy are the resources of grace.

In the last lecture Dr. Jowett spoke of *"The Preacher as a Man of Affairs,"* as one who meets and counsels with other men in the business management of the church. It is as business men that many ministers fail. The first requisite, if the preacher is to be a successful business man, is that he himself be a man. He must have a competent knowledge of men, knowing their differences as well as their unities, in order that he may know what are the different initiatives which will produce a common movement. For this requisite knowledge of men he must subject himself to constant discipline for the refinement of his own character, and that he may acquire the invaluable possession of tact. The lecturer offered a few general principles for the business management of a church, which the ministry will do well to heed. First,

never move with small majorities. Even a small minority can chill the heart of a promising crusade. Second, avoid the notoriety and the impotence of always wanting something new. Let a minister limit his schemes and work them to the last ounce of his strength. Third, never mistake the multiplication of organization for the enlargement or enrichment of service. A small organization with breath in it can do the work of an army. Fourth, never become a victim to the standard of numbers. Fifth, a minister never helps his business by advertising himself. All forms of self-obtrusion are fatal to the deepest work committed to his hands. A man's highest powers shrink and wither when he exposes them to the glare of self-seeking publicity.

MODERN ETHICS AND THEOLOGICAL RECONSTRUCTION.

A Synopsis of the Nathaniel W. Taylor Lectures Delivered During April by Rev. Professor Gerald B. Smith, D. D.

THE purpose of the lectures was to analyze the conditions underlying present-day religious thinking in such a way as to indicate how modern theology may embody the note of moral certainly which is essential to any vigorous theology. The first lecture showed how the exigencies of the Christian church during the first millennium of its existence made the adoption and perfection of the authority ideal in theology a source of moral power. The second lecture showed how changes in our modern life have taken place which have produced a new type of moral loyalty. The third lecture suggested the moral challenge in this new type of thinking. And the fourth lecture showed concerning the task of theological reconstruction in the light of this survey.

Lecture I. *Development of Ecclesiastical Ethics.*

Christianity arose under the domination of the apocalyptic interpretation of history. This present world was judged to be hopelessly evil. It was expected that God would shortly bring it to an end and introduce the heavenly Jerusalem with its righteous social order. Con-

sequently the doctrines and ideals of the early church were formed with reference to the citizenship of the Christian in heaven, and not with reference to the control of earthly institutions. Only those could be admitted to the coming kingdom whom Christ should judge fit for citizenship. Thus Christianity naturally resolved itself into the theory of life which should prepare men for a kingdom not of this world.

The result was that Christianity did not formulate its doctrines by an inductive study of the facts of this world, but rather sought inspiration and information in the divinely revealed way of life which should fit men for the kingdom of heaven. As differences of opinion arose concerning the way of life, it became necessary to establish one authorized revelation to which appeal might be made in order to confute inadequate and false ideals. Thus arose the conception of the Catholic church divinely authorized to teach men the truth of God.

When the northern tribes conquered Rome they were conscious that they themselves did not possess the knowledge and the culture which constituted the greatness of the Roman empire. They were eager to learn the secrets of that ancient culture that they, too, might become spiritually great. Thus the claims of authority by the church were met by an eagerness to learn on the part of these peoples which made of that authority ideal a consistently moral system. A theology of authority was thus at the same time a theology of moral power.

Lecture II. *The Discrediting of Ecclesiastical Ethics.*

When the stirrings of modern thought began to make themselves felt the church was committed so thoroughly to a belief in the fixed and final system of doctrine that it was unable to appreciate the moral significance of the scientific quest for new truth. Consequently when the new movements began to make themselves felt the church was unable to make a positive place for their interests within its system. These interests, therefore, proceeded to organize themselves without consulting the church, and indeed frequently in face of opposition by the church. Thus our modern society has its secularized industry, its secularized state, its secularized education, its secularized science, its secularized methods of scholarship, and its increasing disregard for the attempts of an authoritative theology to grapple with the situation.

The long conflict between theology and the developing secular sciences has led to the embodiment in those sciences of an attitude

which is hostile to the traditional theology of the church. Large realms of modern life are therefore being organized in a spirit of indifference and even of hostility to the doctrines which the church has insisted are necessary to the Christian life. The time has now come when this new spirit has attained such self-dependence that it is not afraid of excommunication from the church. It feels entirely competent to secure the goods of life without the church if the church does not recognize the positive value of its secular ideals.

Lecture III. *The Moral Challenge of the Modern World.*

The conception of evolution as a fundamental principle of history gives us the assurance that this world is not to be destroyed but is to continue for countless ages as the abode of man. The religious and ethical program of one who believes in the doctrine of evolution cannot be content with rescuing a few souls out of this world for citizenship in another world, but must engage in the task of making this world yield its resources to the upbuilding of personal and social welfare, both physical and spiritual. Moreover, the upbuilding of human welfare is not to come by miracle, but by the scientific control of the forces which are everywhere available in the world. The physical conditions of life are seen to be indissolubly united with spiritual development, so that these two must be positively valued in a program of religious welfare. Our modern natural world is really far richer in resources than was the ancient world which appealed to miracle. In former days it was counted a notable miracle that a few thousand Israelites should be able to cross the Red Sea and the Jordan river. To-day, in New York, bridges and tunnels carry hundreds of thousands every day from shore to shore. The scientific achievements of our day make the miracles of olden times seem like child's play. The task for modern theology is to turn these marvellous resources into directions which shall make for the building of Christian character. If once our Christianity shall feel the moral passion which comes from a theology squarely meeting the moral challenge of our modern age we shall enter upon a significant revival and extension of religion.

Lecture IV. *Ethical Transformation of Theology.*

The splendid religious dynamic which is latent in the new scientific and social conception of human life can find free expression only in

terms of an ethical theology eager to recognize and to admit the full ethical and religious value of all facts which actually compel the attitude of reverence and worship, no matter whether these facts be found in ancient literature or in modern aspirations. This means that theology must cease to talk of any doctrine as unalterable finally. In a truth-seeking theology doctrine must always be subject to revision, but the methods of revision must be scientifically and morally adequate. This involves in the first place, a conception of theological scholarship which shall not appeal to the individualistic principle of "freedom of research," but which shall rather regard all scientific inquiry as the reverent questioning of God for better enlightment from Him. Religious assurance, therefore, must be transferred from the unethical basis of reliance upon a final revelation to the ethical basis of perfect confidence in the religious adequacy of honest scientific questioning. So long as faith is based upon that which is withdrawn from scientific research we can never have a religion of permanent moral power. This attitude does not mean a depreciation of the theologies of the past. It rather means their enrichment by the added light and power which comes from the ever-enlarging interpretation of God's ways with men, due to repeated and persistent questioning in the spirit of reverent honesty.

MESSAGES FROM THE FACULTY.

DURING the morning sessions of the convocation, fifteen-minute addresses were given by the members of the Divinity School Faculty. A brief résumé of each of these addresses follows:

Dean Brown spoke on *"The Length of the Sermon."*

The sermon is a tool and the length of it is to be determined by the principle of utility. The sermon is never an end in itself; it is not the minister's work of art—the Christians he helps to produce are his works of art. The sermon is a brush used in reproducing the features of Jesus Christ in the lives of men, and the length of it must be determined in the light of the results.

The clock has nothing to do with the length of a sermon. A long sermon is one that seems long, it may last fifteen minutes or it may last an hour. If it seems long, it is long—it is too long. The short sermon is a sermon which seems short. One cannot tell whether a sermon is long or short by watching the clock—he must watch the people. When people are being lifted into disregard of passing moments by their joy and profit in what they hear, time is no more.

The long text and the long introduction make a sermon seem long. The lack of logical arrangement gives the sense of tediousness. Dwelling on the obvious becomes insufferable—it may be necessary occasionally to say that two and two make four, but it is not well to dilate upon it or exhort the people to put their trust in that undeniable proposition. In the consciousness of the people a steady monotone multiplies the real length of the sermon by five.

The effective preacher packs his sentences with meaning, uses short words preferably, moves straight from point to point, and thus preaches a sermon an hour long in thought values in about twenty-five minutes to the joy and edification of all hands.

Prof. Bacon gave an analysis of current thought in the field of New Testament science, defining the elements of permanent religious significance. He characterized the contribution of the nineteenth century as serving to connect the origins of our religion with their background of history, classic as well as Jewish, literary, cultural and religious as well as political and social.

Two antithetic schools are today availing themselves of the fruits of historical research with opposite tendencies. The *religions-geschichtliche,* or school of comparative religionists, in an extreme and morbid form attempt to account for Christianity with no Jesus at all, or none of religious significance. They follow the ancient Gnostics in holding to the title Son of God, with all its redemptive connotations, but derive these wholly from Pauline and post-Pauline Gentile sources. The *geschichtliche Schules* culminates in the consistent eschatologist Schweitzer, who paints Jesus like Ilunkaczy "with the face of a fanatic." He was another John the Baptist, but scarcely greater. His message did not transcend the apocalytic dreams of his times. He aimed only to be the Danielic Son of Man.

Prof. Bacon looked for an outcome corresponding to the ancient combination of Hellenic with Semitic religious ideas. Christianity in

its social ethical aspect will ever present Jesus as the Christ, the never to be superseded leader of humanity into its Kingdom of God. As also a religion of personal redemption it will never cease to present Jesus as the Son of God, mediator of the eternal life attainable in his own moral union with the Father. His final message was not The Kingdom of God is at hand, but The Kingdom of God is within you.

Prof. Sneath, speaking on "Religious Education" said, inasmuch as the new educational movement within the field of religion is still in its beginnings, it might be well to emphasize the necessity of a due regard for psychology in carrying it forward; for religion finds its warrant and the laws of its unfolding in the essential constitution of Man as spirit. Such a regard would lead us, in the first place, to begin with the child.

Much of Protestant Christianity has hitherto excluded the child from membership in the household of Faith. Conversion has been conceived by many as such a mysterious and supernatural affair as to almost preclude the idea of a child being gradually educated into the Kingdom of God. Over against this, we should recognize the natural constitution of the child as religious. His religious nature manifests itself very early, and systematic training in morals and religion should, therefore, be begun in these early years. Furthermore, it should be based on the fundamental interests of the child as these are revealed by a careful psychological study.

In the second place, a regard for psychology in religious education would undoubtedly result in a much more efficient body of educational literature. The subject-matter of such literature would then be scientifically determined by a careful inquiry into the fundamental interests of the child in the various stages of his unfolding or development, and our biblical and other material would be correspondingly adapted to his needs.

In the third place, a due regard for psychology would solve the problem of methodology in religious education. Method would, also, be based upon the essential interests of the child as revealed in the respective stages of his unfolding. In the pre-adolescent period, the method to be adopted would undoubtedly be the indirect method,—the teaching of moral and religious truth through fairy tale, myth, fable, allegory, parable, legend, stories of real life—of heroes and heroines—

biography, and historical incident. This would be in accord with a a true child psychology.

Again, a due respect for psychology would manifest itself in a more efficient organization for the promotion of religious education. For such as organization would, also, be based on a careful study of the essential interests of the child, and with special regard to these interests as they manifest themselves in the various periods of the child's development.

In his brief message to the conference, *Professor Walker* first outlined recent discussions of the nature and constitution of the early church especially as set forth in the publications of Professors Harnack and Sohm, and pointed out the many aspects in which early Christianity was unlike its organized forms at the present day. He then spoke of the value of biography to the minister, illustrating his contention by the recent biographies of Luther, written by Professor McGiffert and Dr. Preserved Smith. Acquaintance with great men, he said, was one of the most helpful of experiences. To see the reality of their struggles, the way in which they overcame their temptations and the manner in which they did their work is of utmost helpfulness in our own tasks and perplexities. Such acquaintance with the living for most of us, and with the dead for all of us, is only possible through books. He urged the value of much study of Christian biography.

Professor Hocking said philosophy as well as psychology is turning to the literature of mysticism for light on the deeper problems of religion. It is important to see what this renewed interest does not mean; it indicates no tendency to return to hysterical or world-fleeing forms of religion. It means rather an awakened regard for certain sides of religion wherein the mystics were strong, and which may be stated as the religious "rights of man."

First, the right of personal relationship with God—the religious "right to life." The institution and tradition announce the true God, revealed to man; but the religion of the race must be reborn in the individual: the mystic is not satisfied until he finds God as revealed to *himself*.

Second, the right of negation. The mystic worshipper turns his back upon the world and all its ties, seeking inwardness, emancipation,—the religious "right to liberty." This is the dangerous aspect of mysticism: if one retreats from life (as did the Oriental mystic) to

stay, it is bad; if one retreats to renew his strength, and to *return,* it is both right and necessary. True worship is an essay in renunciation; its element of negation is essential in all vital living.

Third, the right of certainty. The mystic attains joy and peace; a certitude and calm requisite for efficient action. He alone can be happy who knows the ultimate ground of his action: it is our fundamental spiritual right to see first and be loyal afterward. This the mystics have never forgotten.

Professor Bailey, speaking on the minister and the community, said the principal problems of the twentieth century will be social and the minister who would do the best work must serve the community as well as his parish. He must endeavor to improve society that the individual may find it easier to lead a clean and wholesome life. The minister will do his best work not by withdrawing from the world but by struggling with its problems. That so many have failed in this respect has not been due to lack of motive but to lack of proper training.

One of the principal duties of the church is to furnish leadership to social thought. The Christian minister can make no greater contribution to society than the development and conservation of that spirit of altruism which is the inspiration of all social work.

One of the greatest opportunities before the church today lies in the better provision for young men and women to associate in their hours of leisure. The misuse of leisure is one of the greatest curses of our young manhood and womanhood today. The church which helps to solve this problem will do much to establish its claim as one of the greatest regenerative forces in modern society.

Professor Tweedy spoke concerning the value to the minister of the study of the history of preaching. For one thing, it introduces us to some of the finest and highest companionships. To live with the great heroes of the pulpit, to hear how they preach and to grow weary with them as they toil, is to imbibe their spirit and to catch their virtues by a kind of spiritual contagion. Surely, if an artist needs to live with great artists, a preacher needs to live with great preachers, if his personality is to transmit the spirit and message of Jesus as they transmitted these, and if he is to learn the art of laying his own life upon the minds and hearts of men.

Moreover, it brings the preacher face to face with every variety of sermon. Professor Tweedy traced briefly the effects of the various ideals of preaching, commenting upon the homily, the oration, the allegory, the scholastic argument, the polemical tirade, the mystical and rationalistic messages, all of which find their counterparts in the preaching of today, and showing how some of these are apt to point their fingers silently at the preacher, saying, "Thou art the man." We see the homiletical vices and hate them, vision the virtues and eagerly desire them. Such a study will mean homiletical transformation and even salvation to the man who reads aright.

A third advantage of the study is that it is a great teacher of optimism. Professor Tweedy described the conditions which existed during the dark ages of the church, when many priests and even bishops could not preach, when others ought never to have preached, and when at the time of the Latin sermon the people had to be restrained by ecclesiastical threats from leaving the churches. Men who grow discouraged about conditions in their fields and in our age may well let such a study comfort and cheer them.

In closing, Professor Tweedy indicated how historically homiletical errors have tended to correct themselves, and urged every minister to take the works of Pattison or Ker or Dargan as a kind of Baedeker and to make annual excursions into this land of riches and of delight.

Professor Porter spoke of some important text-books in Biblical theology that have recently appeared in Germany. In the Old Testament field there is König's *Geschichte der A. T. Religion,* 1912, by the well-known literary critic and theological conservative; and Bertholet's completion of Stade's *Biblische Theologie des A. T.,* 1911, beginning after Ezra, and ending with the fully developed Judaism of the time of Christ. No other Old Testament Theology treats the post-canonical literature so fully. In New Testament theology Holtzmann's great work (1896-7) appears in a second edition, thoroughly revised by the author before his death in 1910, indispensable to the student. Feine's *Theol. des N. T.* (1910), has already reached a new edition, considerably revised. It occupies a mediating position in criticism, and is comparatively conservative in theology. A translation would be useful. In the series of text-books to which Stade-Bertholet's work belongs we now have a N. T. Theol. by Weinel. In this book, as in Bertholet's, the present special interest in problems of comparative

religion comes to light. The New Testament religion has long been viewed against the background of contemporary Judaism, but now both Judaism and Christianity are studied in the light of foreign influences, especially that of late Stoicism, and that of the Hellenistic mystery cults, on which Wendland, Reitzenstein, and Cumont are important writers. These studies will not reduce Christianity to a mere syncretism, or a product of impersonal development, but will help us find the distinctive nature of our religion not in its environment, but in the personal character and experiences of Jesus and of Paul.

Professor Macintosh spoke on the modern Gospel appeal. He said:

What today is the true evangelicalism? In the old evangelical theory of substitutionary punishment there were great difficulties for thought, but there was commonly associated with it a very vital religious experience. This was because the fear of future punishment first drove the individual to seek in an immediate experience of the morally uplifting power of God a personal assurance of salvation, and then this religious experience came to be appreciated and cultivated for its own inherent value.

But others found reassurance by the simple elimination of fear, without any special religious experience. This was accomplished by rationalistic criticism, leading to universalism, if not to unbelief. Rationalism led also to an interpretation of the work of Christ as the mere setting up of a moral example—an example, too, which was not to be taken very seriously, because in the first place no one could live up to it, and in the second place all would be saved anyway.

Horace Bushnell was dissatisfied with the old evangelicalism, because it was irrational, and with the new rationalism because it was irreligious. Instead, therefore, of regarding the death of Christ as a morally dubious manifestation of divine legalism, he interpreted it simply as the crowning manifestation of the divine moral friendship, which asks only repentance as to the condition of forgiveness. This made a mild type of moral and religious experience easy, but it did not make a deeply vital piety imperative. Moreover the question arose as to whether mere repentance with forgiveness following, *satisfies* the moral consciousness with regard to sin.

Some recent writers have sought to supplement the Bushnellian theory, by insisting that forgiveness, even of the repentant, is moral only if it is certain that God will ultimately and as soon as possible

destroy all moral evil, or if the sinner does all that he can in that direction unto the very end. But neither of these alternatives brings out explicitly the imperativeness of a deep, personal, religious experience; with the consequence that not religion only, but in the end morality also suffers.

In our modern religion what we need once more is fear for the future. Not the old irrational fear, but the rational fear that individuals and society may, and without a deep religious experience surely will, miserably fail to realize their highest possibilities. But that it is possible for every individual and for socety, by experiencing the uplifting power of the immediate presence of God, to realize that Christian ideal—this is our old but ever new evangel.

WALT WHITMAN AND THE MODERN PREACHER.

A Synopsis of the Alumni Lecture, April 17, 1912.

By Rev. George R. Montgomery, Ph.D.

IF some are surprised at a consideration of Walt Whitman in a religious conference, it is still more to be surprised at that the religious bearing of his work should have been so completely overlooked by those who are specialists in religious thinking, and that his views should have had consideration only by those who have specialized in literature. Whitman stood for a religious movement, a "cause" rather than for a literary movement.

His style is one reason why those, not interested in literature primarily, have turned away from him. Among other things to be said in behalf of his style is that he depicts the movement of the mind which comes from the knowledge obtained by a succession of instantaneous pictures of the mind. Something as instantaneous photography has enabled artists like Remington and sculptors like the two Borghms to put a life into the movements of a running horse far superior to the rocking-horse depictions of painters like Schreyer, so Walt Whitman reveals the real movements of the mind going in great leaps like the glare of a searchlight from object to object. There is a

rapidity and life in the thought of his poems which contrasts favorably with the gentle swing of the rocking-horse versifiers.

One thing that the modern preacher may learn from the good grey poet is that the abstract is not more spiritual than the concrete and that thought is not spiritual at all until it be incarnated into spades and shovels, into work and service. He makes life interesting not by translating it into a fairyland but by bringing out the bigness, the intrinsic preciousness of things that are thoroughly commonplace.

There is much to be said with respect to his views on immortality, on a value and purpose in life, and his more theological poems, such as *Chanting the Square Deific,* but it is as the poet of democratic Christianity that Whitman claims a rank perhaps above that of the other modern poets. Those of us who have thought that man was only a possible child of God, with potentiality for divinity, will have forced upon us in new and illuminating ways the great Christian truth that man as man is the child of God. This divine sonship pertains to the outcast and to the rogue. The son who disobeys and wanders off is still his father's son and is held in love. There lingers in our appeals too much of the aristocratic Christianity which denies sonship to the unregenerates, to the publicans and sinners and reserves the term to those who confess the name of Christ.

With respect to the supreme worth of the soul of the common man, of every man, and with respect to the primacy of personality, Whitman lifted up his voice in a strikingly forceable and convincing way. In reading his poems one is moved as perhaps by no other writer by the sense of the future, the future as a fact and a reality, by a sense of the actuality of existence, by a sense of one's own self as an integral part of reality. The reader seems to get below the ordinary superficial view where romances hold men more than events, and where the history of the past looms up so large and the history of the future so small—seems to get below to the deeper currents of being where unity, and divine plan, and destiny are the great motives and factors.

Whitman's method was to bring a man to himself, to bring him to find himself, and to recognize there in that innermost core of personality, the reality which binds a man to every other real thing and to God Himself. The trouble is that with this method a man does not know when he has come to himself, to his very self of very self, nor what it is that he finds. The Christain method is effective because

it holds up Christ and gives a man a clue as to what he is to recognize when he finds himself.

With all the vagueness of his method, however, Whitman's assertions of the reality of the self and his assertions of the value of man as man, have a ring and a vigor which entitles him to serious consideration by every modern preacher as the poet of democratic Christianity.

TO UNMARRIED STUDENTS.

Dean Brown.

BEFORE a special meeting of the single men of the Seminary on February 6th Dean Brown spoke on the subject of marrying during the Seminary Course. A synopsis of his remarks follows:

This meeting was not called at my suggestion. My colleagues on the Faculty from their longer experience deemed it wise to have certain considerations laid before those students who may be intending to marry before completing their course.

I have profound regard for those married students, who, having recognized their need of further training to fit them for their life work, have come at great personal sacrifice to secure that better equipment. And we all honor the quiet heroism of those wives who share in the sacrifice made necessary by the course their husbands have taken.

But to you who are single I offer seven reasons, one for every day in the week, why I believe it to be better to postpone marriage until you have finished your university training.

1. The care of a family in these student days would militate against the doing of your best work and against your highest development. The pull of home anxieties, the fact of your being cut off from association with this body of students gathered from all over the land and from many communions (as is the case where a man does not reside in the University) and the large consumption of time which comes with the maintenance of a family under the abnormal conditions

incident to student life, all make against the quality of a man's scholarship.

2. It is a wrong to the young woman. The financial struggle which marriage involves for the average student, the beginning of home life under the unnatural conditions consequent upon having her husband still at school, and the loneliness of many of the students' wives in a university city, have a tendency to make these first years of wedded life a disappointment. There is more happiness to be had from forty years of married life than from forty-two, if the first two years are to be lived while the husband is still in school.

3. The man had better defer his marriage until he knows himself more fully. You do not know yet whether you can preach. You do not know whether you can get a church. You do not know how you will wear when the people come to try you on for a period of years. It is just possible that some of you have mistaken your proper vocation. You would better wait a little and see how you develop—have your field first and bring your wife to it in place of asking some girl to set out with you upon your training and then in the uncertain quest of an appropriate field of labor.

4. You may not know "*the* young lady" and other young ladies as you will years from now. You may think that in the choice you have made you are altogether beyond the need of any further enlightenment —we have all felt that way. But even though your emotions are just sweeping you off your feet, those unions which are based on thorough acquaintance, ascertained congeniality, proved fitness, knowledge of dependable qualities of mind and heart, are the ones which best stand the wear and tear. The broken engagement is very awkward but it is far and away better than the unhappy union or the divorce court.

5. In the other professions the young lawyers and doctors and teachers do not think of marrying until they have completed their college training and are actually ready to enter upon their life work. It is for us by the exercise of sound judgment to do our part in removing all occasion for the reproach that we as ministers are "soft."

6. You will need your money for other things than family maintenance. If you were each one possessed of a hundred thousand dollars I would still urge you to remain single until you finish your course, but your financial problems make this the more imperative. It were better that no minister ever marry until he has at least three hundred books

in his library. You will need that extra money to give you these opportunities for growth which will shed their power through all the coming years of your ministry.

7. The churches which will seek your services when you are about to graduate will think more highly of you if you have exercised self-control and sound judgment in postponing your marriage from the school-boy period into manhood. In the judgment of those mature men and women who are waiting to pass upon you, sense weighs more heavily than sentiment.

There will never come another three such years as these for study, reading, writing, meditation, fellowship with a great body of your peers, first hand contact with the wide range of opportunities offered in a great university. You owe it to yourself and to those who cherish aspirations on your behalf, to the churches you may serve, to the young woman who will share your life, and to God, to make the utmost of this great chance.

TROWBRIDGE LIBRARY NOTES.

Life's Basis and Life's Ideal. The Fundamentals of a New Philosophy of Life. By Rudolph Eucken. A. & C. Black. 1912.

(This translation of *Die Grundlinien einer neuen Lebensanschauung* is perhaps the best single volume in which to study Eucken's philosophy.)

The Religious Experience of the Roman People, from the earliest times to the age of Augustus. By W. Warde Fowler. Macmillan & Co. 1911.

The Historicity of Jesus. A Criticism of the Contention that Jesus Never Lived, a Statement of the Evidence for His Existence, an Estimate of His Relation to Christianity. By Shirley Jackson Case (B. D. Yale Divinity school, 1904). University of Chicago Press. 1912.

The Christian Hope. A Study in the Doctrine of Immortality. By Wm. Adams Brown. Scribners. 1912.

The Book of Isaiah (in the International Critical Commentary) Vol. I., Chapters I-XXVII. By G. B. Gray. Scribners. 1912.

Jesus According to St. Mark. By J. M. Thompson (Oxford). E. P. Dutton & Co. 1910.

BOOK REVIEWS.

The Religion of Babylonia and Assyria. *Aspects of Religious Belief and practice in Babylonia and Assyria.* By Morris Jastrow, Jr. New York and London. G. P. Putnam's Sons. 1911.

This is the eighth volume to appear in the series of American Lectures on the History of Religions. The author of the book, who is Professor of Semitic Languages in the University of Pennsylvania, has for many years been especially active in promoting the historical and comparative study of the great religions of the world. In the particular field covered by this treatise he is well known as a master. His "Religion of Babylonia and Assyria," a book of nearly eight hundred pages, published in 1898, was the first comprehensive work on this subect. The German edition, in two large volumes, the second of which is now nearing completion, has been enriched with a vast amount of new and important material, and will doubtless hold the field for some time without a rival.

The present volume, as its title indicates, aims to set forth the salient features of the subject in a form which is more popular and more conveniently arranged for general use than the complete work. Some idea of the plan followed can be gained from the titles of the six lectures which make up the book: Culture and Religion; The Pantheon; Divination; Astrology; The Temples and the Cults; Ethics and Life after Death. The author is not writing primarily for students of Assyro-Babylonian history and literature, but for all those who by taste and education are prepared to follow with interest the development of religious ideas and practices in the ancient world. He makes very frequent reference to the rites and beliefs of the Hebrew people, a fact which will greatly increase the value of the book to students of the Old Testament. Through the researches of Professor Jastrow and others much light has recently been thrown on obscure details of the Pentateuchal legislation, as well as on ancient Israelite customs to which the Bible makes allusion. It is hardly necessary to say that since many of the texts with which the books deals have only recently been made intelligible, while Sumerian studies are only in their beginnings, there is much that is doubtful and subject to dispute, even in such a semi-popular presentation as this. Professor Jastrow

is cautious in his statements, however, and fair to those who disagree with him.

The book has fifty-four interesting and finely executed illustrations, and is furnished with chronological lists of Babylonian and Assyrian rulers (thirty pages), and a good index. It is to be heartily recommended to students of ancient civilizations and religions.

Charles C. Torrey.

World Wide Bible Study. By Clayton Sedgwick Cooper. The Sunday School Times Co. 1912. Pp. 234.

The reader leaves the book with the purpose that the Bible is to have a larger place in his life than ever before. The author has given us a clear and optimistic picture of the rapid growth in Bible study all over the world with greatest emphasis upon the work being done by the colleges and universities of our land.

The machinery of the "Group System" together with the reasons for its successes and failures is plainly stated.

The first half of the book is stimulating in showing the need for sympathetic Bible study in all departments of our modern life, while the second half gives a few very helpful suggestions for Bible Study Classes. The suggestions are arranged under such headings as: "Essentials in Bible Study," "The Preparation and Training of the Bible Teacher," "Maintaing Interests and Attendance," etc.

Perhaps not the least helpful feature is the appendix under which are gathered some hundred testimonials from well known men, past and present, as to the value of an intimate knowledge of the Bible.

S. S. Day.

The Immigration Problem. By Jeremiah W. Jenks and W. Jett Lauck. Funk & Wagnalls Company. New York and London. 1912. Pages xvi-496.

Since Prof. Jenks was a member of the former United States Immigration Commission and Mr. Lauck was the expert in charge of the industrial investigations of this commission, the authors are probably as well fitted as any persons in this country to give the results of this investigation. The book deals principally with the economic and social dangers of immigration.

Of particular interest is the chapter devoted to the immigrant and agriculture, since the tendency has been for the new immigration to

settle in cities. Over one hundred and fifty pages are devoted to the various appendices which contain much statistical material together with the text of several laws which have been proposed for the solution of this problem. W. B. BAILEY.

Reasonable Biblical Criticism. By Willis J. Beecher. Philadelphia. The Sunday School Times Co. Pp. xvii., 335. $1.50.

Porfessor Beecher brings to the timely undertaking of this volume a ripe scholarship and discriminating common sense. It would be difficult to condense into a single average sized book a more comprehensive survey of the field of biblical criticism. While standing for the conservative position, he argues against widely prevalent ways of holding the old traditions, and insists that these were inadeqaute, incomplete and sometimes incorrect, against which the modern view was needed as a protest. Nevertheless, he holds that the old view was and is essentially correct. The net effect of reading this book is a reassured, reinvigorated and more intelligent faith in the Bible as the Word of God. GEORGE N. LUCCOCK.

A Voice in the Night. and Other Stories. By Frederick Hall. 194 pp. The Sunday School Times Company, Philadelphia. Copyright, 1911.

This is a group of Bible stories retold in the language and style of the ordinary story. Some of them are very well retold, and one feels a delightful freshness in them, a new view of these characters and scenes. But in some of the stories one feels in reading that the writer has so changed the characters as to make them abnormal. This is true of the little girl in the story of Naaman. Her childishness is overdrawn; she is too small to play the part. On the whole, though, it is good work well done in an unusual way. The book is good reading, and it should find a large use in the modern Sunday School and in the too limited literature of this kind which may find a place in our public schools. F. L. H.

Makers and Teachers of Judaism. Charles Foster Kent. New York. Chas. Scribners Sons. 1911. Pp 323. $1.00 net.

"Undiscriminating," is the best way to characterize the kind of Bible reading that is prevalent. "Oracle of God" and "infallible"

have been written so thickly over the beloved pages that only the skilled reader of the palimpsest can get at the real Bible. "The Historical Bible," by Professor Charles Foster Kent, is a long step toward clarifying the study of this treasury of life and literature. Bible readers are eager to appropriate the results of literary and critical research, and this series funishes these results in a practical form. The fourth volume, "Makers and Teachers of Judaism," is a guide to the study of the Elizabethan period of Israel's literature. Prof. Kent has selected carefully, from the abundance of literary material from this complex period, the vital parts, and has carried over admirably the local color into the translation. The work will be especially appreciated by all those who are interested in a saner study of the Bible in college and Bible classes. E. E. Youtz.

Studies in the Synoptic Problem. By members of the University of Oxford. Edited by W. Sanday, D. D. Oxford, 1911.

This book is the outcome of the work of a "Seminar" for the study of the Synoptic Problem which has been conducted by Professor Sanday during a period of some fifteen years. The contributors to the volume are Professor Sanday, Sir John C. Hawkins (author of the important book Horae Synopticae), Mr. B. H. Streeter, Mr. W. C. Allen (author of the International Critical Commentary on Matthew), Professor Vernon Bartlett, Mr. W. E. Addis, and Mr. N. P. Williams. The book stands as a whole for the current two-document hypothesis, and discusses some of the principal problems which confront that hypothesis, especially the origin, contents, and order of Q, and the question whether Mark knew and used it; the omission by Luke of Mark VI, 45—VIII, 26, and his divergences from Mark in the Passion History. Sanday makes interesting general suggestions as to the conditions under which the gospels were written, especially the extent to which the copyist depended on memory. Streeter treats freshly the literary evolution of the gospels, and Allen the Aramaic background. It is of interest to find Sanday agreeing with Streeter in the opinion that Mark knew and used Q, and with Bartlett in regarding Luke's Passion-Narrative as a distinct source. Allen and Bartlett depart from the ruling view of Q. Yet such differences as remain do not stand in the way of the impression which these able studies make, that results are attainable and are of historical importance in

this difficult field. The reading of the book is made easier by Sanday's introductory survey and criticism, and by the careful summaries which precede each article. F. C. PORTER.

The Ideal of Jesus. By William Newton Clarke. Scribner, 1911.

Those who owe much to Dr. Clarke for the clarifying of their thought and the strengthening of their hold on fundamental faiths—and there are many in pulpits and in teachers' chairs whose debt to him is great—will not fail to read this his final message. It is fitting and worthy to be his last word to us, characteristic of the man and comprehensive of the truth he wished to teach. It is his answer to the question "What is Christianity?" To say that it is the religion of Jesus, and that we must return to Jesus in order to find it, is not enough; for there are ways of returning to Jesus which bring us only to things past and outward. Dr. Clarke undertakes to define the ideal which Jesus put before his disciples as their duty, and also realized as the controlling motive of his own life. It is, however, also an ideal that has living energy in the world to-day, and to it certain men are trying to conform. The task of the book therefore is not purely historical, and the method is not critical. "My quest justifies me in a larger use of inward and spiritual evidence than criticism by itself is wont to allow." It is frankly the present, not the past, with which the writer is concerned, but the present as created and inspired by the past, the ideal of Jesus as it now inspires and creates the Christian faith and life. This is not the only kind of study of the teaching of Jesus that we need; but it is a needed and wholesome kind. The historian will not find answers here to many questions that interest him, but he will not find many things to call in question. No one writes about Jesus and his teaching without revealing himself; and it is not the least value of this book that it reflects the mind of one of whom it can reverently be said that he had the mind of Christ.

F. C. PORTER.

The Oriental Religions in Roman Paganism. By Franz Cumont. Open Court Publishing Co. 1911.

This work, by the chief authority on the religions of Mithra, treats the general subject of the invasion of the western Roman world by the oriental religions during the first three Christian centuries. It is a

most judicious and trustworthy and also a most interesting introduction to this important field of study, and the full notes appended to the book give the needed directions to those who wish to pursue the subject further. Various mystery cults from Phrygia, Egypt, Syria, and Persia, made their way into the Roman world, conquering the ancient native religions because of their greater impressiveness of ritual, grater truth of doctrine, and superior morality, and especially because they claimed to secure for their followers an immortal life. These cults were themselves purified and elevated, leaving behind, in part, their superstitious elements, and becoming metaphysical and eschatalogical systems. They thus in some degree rivaled Christianity, but in the end served to prepare the way for that very different form in which an oriental religion was destined to subdue the western world. The importance of these cults in early Christian history is beyond doubt (See *Harnack's Expansion of Christianity*); but the question of their influence on the mystic side of Paul's doctrine is still in dispute. Such a study as the one before us is not only fascinating in itself, but it is also the best preparation for an intelligent understanding of the bearing of the mysteries on New Testament interpretation.

F. C. Porter.

The Reason of Life. By William Porcher Du Bose. New York. Longmans, Green & Co. 1911. Pp. 274. $1.50 net.

The author finds the "Reason of Life" in God manifesting, uttering, "outering" Himself in both encosmic and incarnate relations. In Him so conceived, is the final cause, the ground and purpose of all life. Going back to the postulates and presuppositions of what John says in the prologue to the fourth Gospel, the author speaks of the *Logos* as the eternal reason, meaning and ground of all creation, natural and spiritual. In the outworking of this conception he would find the reconciliation of the conflicts between counter truths, such as the immanence and transcendence of God, the merely human divinity and real deity of the person of Jesus Christ. Throughout, the style is marked by unusual clearness, vigor and directness. Perhaps the highest note of the book is the reasoned contention that Jesus Christ, God Incarnate, is the perfect movement of God manward, and by consequence and in effect the highest reach of man Godward.

George N. Luccock.

Yale Divinity Quarterly.

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This issue of the Quarterly is devoted almost entirely to the report of the Third Annual Convocation of the Alumni and Ministers of Connecticut, held at the School from April 15th to 18th. During these four days, two hundred and forty-two delegates were registered, which exceeds by more than one hundred per cent. the attendance in 1911. The Convocation included in its program the entire series in the Nathaniel W. Taylor Lectures and the first four of the seven Lyman Beecher Lectures. Because of the prominent place these lectures took in the Convocation, a digest of both series is included in this issue of the Quarterly. Both of these lecture courses are to appear in book form in the course of a few months.

The open sessions of the Convocation were eagerly seized upon as opportunities for the expression of the conviction that what the churches must strive for in these days of general intellectual awakening is complete denominational harmony in the fundamentals of our faith. There was a note of triumph and joy in the messages brought from the field of labor. This came as a great inspiration to the students and faculty whose work is more or less steeped in theory and realized only in anticipation.

The "Messages From the Faculty," and the Alumni Lecture rounded out the sessions of the convocation and are also reported here.

At the annual meeting of the Connecticut Alumni held in connection with the Convocation on April 16th, the following officers were re-elected to serve another year: President, H. C. Meserve, '94, of Danbury; Vice-President, Quincy Blakely, '98, of Farmington; Secretary and Treasurer, Raymond G. Clapp, '03, of Stafford Springs.

Dean Brown addressed this meeting briefly, covering two main points. He first outlined the scheme of courses offered by the School and then showed the Alumni three ways in which they could render assistance. In the first place they could influence the most promising young men in their parishes to enter the life of the Christian ministry; second, they could induce these young men to pursue their course at Yale; and third, they could encourage and assist the graduates of the School who are each year becoming their neighbors and co-laborers in the field of service.

The QUARTERLY takes great pleasure in announcing the recent election to its staff of Walter Irving Eaton, 1913, of Mooers, N. Y., as Assistant Editor, and Clarence Eugene Deyo, 1914, of Danbury, Connecticut, as Assistant Business Mananger.

SCHOOL AND CHAPEL NOTES.

The following members of the Senior Class have been chosen as anniversary speakers to represent the Class at the Divinity School Commencement Exercises on June 3d: Rupert Clinton Foster, of Lexington, Kentucky; Fred Lyman Hall, of Beatrice, Nebraska; Myron Lee Pontius, of New Haven, Connecticut; and Daniel Sommer Robinson, of North Salem, Indiana.

BASEBALL.

The Divinity School Baseball Team is in the midst of a most promising season. The first game, against the Milford High School, resulted in a victory. This was followed by the defeat of Union Seminary at New York on May 1st, when, through the excellent pitching of Homer Scott and the bunching of hits, Yale won by the score of 3 to 2. The contest with Hartford Seminary, to be played later in May, will determine the championship. The success of the season's work is largely due to the leadership of Captain Bryant Wilson and the work of the new manager, Roy Helfenstein.

THE NEW CATALOG.

The Divinity School Bulletin has just been published and contains several new announcements. A new department has been added to the four courses of study previously offered. This department provides courses in the History and Philosophy of Religion, and leads toward the Ph.D. degree. The Department of Religious Education has been entirely reorganized and now includes not only training for those preparing to teach but also for those preparing for secretarial work in the Young Men's Christian Association. Among the attractive new courses in this department is "Y. M. C. A. Organization and Administration." Several new courses have been added, including a council in church polity. Three or more lectures will be given on the following denominations, Baptist, Congregational, Disciples of Christ, Episcopal, Methodist and Presbyterian. Dean Brown offers a new course to Seniors called "The Minister's Message." It is to include a study of the leading doctrines of Christian faith from the homiletic side. A course in Practical Church Music is offered by Professor Tweedy.

An outline of courses open to Academic students in Yale University anticipating part of the work of the Divinity School is given. This will enable men to obtain their Divinity School training in two years after receiving their Baccalaureate Degree. A new prize, consisting of $40.00 worth of books, has been offered by the Dean for the best expository sermon. This prize is open to all members of the School.

CHAPEL TALKS.

During his recent visit to Yale, Dean Shailer Mathews spoke in the chapel on the present-day task of constructive theology. A theology that is to come close to the life of the people, he said, must interpret its religious message in terms, not simply of the metaphysics of the Schools, but in terms of the social and political life of the day. This has been the constant practice throughout the history of Christianity. The Messianism in which the religious message of Jesus and Paul was clothed was a political conception. Augustine's "City of God" was modelled upon the Roman imperial system. In the days of feudalism there was a feudal theology; in the days of federation of states, a federal theology. In general, under monarchical ideals of government, there has been a monarchical theology. But we are now in the era of democracy. Shall theology be reactionary, and seek simply to save as much of the older interpretative thought as possible, or shall it seek to infuse the vigorous, progressive, democratic life of our time with the ideals of the Christian religion, and interpret its own life in terms of the vital ideas of the present? Undoubtedly the latter is the only justifiable course.

Among other speakers we were glad to welcome Mr. N. S. Talbot, son of the Bishop of Winchester, and himself one of the younger "Dons" of Oxford University. Mr. Talbot made an earnest and effective plea for closer acquaintance among Christian students the world over. He spoke of his own position as a High Churchman of the Anglo-Catholic school, and of the pleasure with which he had come into spiritual fellowship with students of widely different views. He urged co-operation not by ignoring differences but by subordinating them to a common loyalty to Christ. He was warmly welcomed and won instant good will by his evident sincerity, Christian manliness and desire to advance Christian fellowship.

CONVOCATION NOTES.

THE BANQUET.

The annual banquet in connection with the Convocation was held in the circular room at Woolsey Hall, on Monday night, April 15th. The number of ministers present was so large that tables had to be placed in the hall adjoining to accommodate all. Quite fittingly, the toast scheme was in the nature of a love feast of the various denominations represented at the conference. All the speakers while bringing messages from their own particular denominations, expressed their desire for church unity in the great essentials, and their belief that such unity was coming to pass. Dean Brown acted as toastmaster, and responses were made as follows:

"A message from the Episcopal Church," by the Rt. Rev. Chauncey B. Brewster, D. D., bishop of Connecticut. "A Message from the Baptist Church," by the Rev. W. G. Fennell, D. D. "A Message from the Congregational Church," by the Rev. J. Romeyn Danforth, D. D. "A Message from the Disciples Church," by the Rev. M. L. Pontius." "A Message from the Methodist Church," by the Rev. A. H. Goodenough." "A Message from the Presbyterian Church," by the Rev. William H. Foulkes, D. D.

THE STREET COMMUNION SET.

An individual communion set has been given to the School in memory of Rev. Walter Bullard Street, of the class of 1898, by six of his classmates. This was used for the first time at the communion service on Wednesday of Convocation week. At this service Rev. Quincy Blakely, a classmate, spoke briefly of Mr. Street's life and influence, telling of his birth at Lee, Mass., in 1869, of the happy home life there; the student days at Williams, where he won distinc-

tion in the classroom and on the football field, but most of all for his splendid Christian influence, to which President Carter paid glowing tribute; the three years of teaching at the Lawrenceville School, in which he was very successful; the Theological course at Yale, where his rare spiritual qualities left a marked impression; then the four years ministry at Anderson, Ind., to which he gave himself with ardent devotion until the very last ounce of his strength was taken by the disease from which there was no help and from which he died in the summer of 1902.

Continuing, Mr. Blakely spoke in substance as follows: "Those who have given this memorial felt that there was nothing which would better represent the spirit of the man whom they wished to remember and to have remembered; for his spirit was the Christ-spirit and his life made real the Christ-life. I venture to say more than that of him, to say what we do not often say of any, even of the noblest and most devoted of Christ's followers,—that he was like Christ, in the sense that the impression of his personality suggests the impression which one receives who lingers in the personal presence of Christ as He is portrayed in the Gospels. There are only a few rare souls of whom this can be said. It was said of Henry Drummond. I think it can be said of Walter Street.

Now let me name a few of the qualities which those who knew him love to remember as most characteristic and most winsome in him. First, was the wonderful purity of his nature, such purity as Christ referred to when He said: "Blessed are the pure in heart for they shall see God." That was what accounted for his clear spiritual vision, and that was what made him so strong. One of his friends has spoken of always associating with him Tennyson's line:

"His strength was as the strength of ten because his heart was pure."

A second quality was his humility. While he was fearless and aggressive, with convictions for which he was willing to fight if need be, his friends can never forget the humility of his spirit. A third quality was his enthusiasm; the kind which Christ had, in His confidence that the truth would prevail and the right would triumph; the kind which Paul had, in his eager desire to make his life count for all it could. A fourth quality which perhaps more than anything else won others to him, was his great unselfishness. Always he thought of others before himself, and always he was thinking of how he might be of largest help to others. One of his last acts was to write letters to three boys whom he was anxious thus to help.

He did these things in no perfunctory way, but because he loved to do them. This was true of all his life. He seemed simply to act out his nature. Religion was not something taken; it belonged to him. It was not for a part of life's experiences, it was for everything. It made the atmosphere in which he lived and his life, in turn, changed and made purer the atmosphere for others wherever he went. He dedicated himself to the service of Christ, in the most simple and natural way, because it was the highest and best thing he knew; and to it he gave the last full measure of his devotion. He was eager to continue, if it was God's will, but if not, he was serenely confident that His will was best, and he laid down his task, content.

ALUMNI NOTES.

1875—Rev. Edward P. Root of Northampton, Mass., accepts a call to Becket, Mass.

1877—Rev. Henry T. Sell, Chicago, Ill., goes to Jacksonville, Fla.

1882—Rev. David E. Todd goes from Dunkirk, Ind., to Stillman, Ill.

1884—Rev. Wayland Spaulding accepts the position of Headmaster of the Greek Department, Horace Mann School, New York City.

1889—Rev. Winfield S. Manship accepts a call to West Suffield, Mass.

1891—Rev. Joseph W. Gunn goes to Ely, Nevada.

1892—Rev. Edward P. Seymour goes to Philadelphia, Pa.

1894—Rev. C. Stephen Haynes, Hill, N. H., accepts a call to Salem, N. H.

1894—Rev. William W. Dornan, Plymouth, Mass., becomes pastor of the Congregational church at Whitman, Mass.

1897—Rev. William S. Beard, Willimantic, Conn., receives an increase in salary of $200.

1901—Rev. Dorance B. Lothrop becomes pastor of the Roger Williams Free Baptist Church, Providence, R. I.

1902—Rev. Frank J. Bruno accepts the position of the assistant superintendency of the Charity Organization Society, New York City.

1905—The engagement is announced of Rev. M. T. Kalaidijian, pastor of the Armenian Congregational Church of Troy, N. Y., to Miss Aimee C. Gillies, of Nyack-on-the-Hudson, N. Y. Mr. Kalaidijian is a regular staff lecturer on Turkey for the New York Board of Education.

1908—Rev. Arthur Jones goes to Kansas City, Mo.

1908—Rev. and Mrs. Harry Grimes were presented by their late parishioners at Windham, Conn., with a silver tea set and a generous sum of money before leaving for Mr. Grimes' new pastorate in Braintree, Mass.

1908—Rev. W. A. Shelton, Frederick, Okla., accepts the position of the presidency of Oklahoma Wesleyan College, Oklahoma City, Okla.

1908—The class of 1908 has recently issued a most interesting class letter recounting experiences during 1911. All report success and happiness in their work.

1910—Rev. John J. McClelland, Cummington, Mass., accepts a call to the Trinitarian Congregational Church, New Bedford, Mass.

1911—Rev. Christopher H. Yearwood, New Bedford, Mass., goes to the Meeting Street Methodist Church, Providence, R. I.

1911—Rev. Charles S. Ball goes to Kensington, Conn.

1911—Announcement is made of the marriage on April 30th of Miss Myrtle May Rowe to Rev. Joseph E. Paddock.

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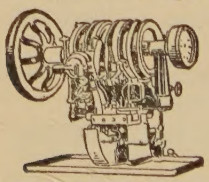

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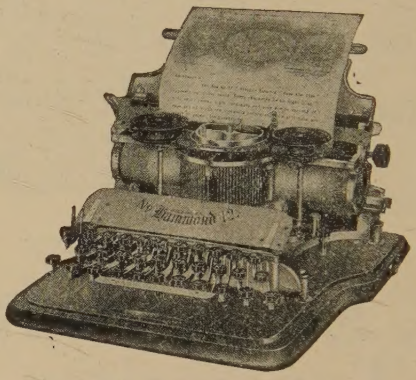

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